

The Missionary Intelligencer.

VOLUME XXV.

MAY, 1912.

NUMBER 5.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

CHILDREN'S DAY.



'T is June and Children's Day,
Where evening shadows play
Amid the clust'ring blooms of flowers sweet,
Where light of heaven falls
Within the sacred walls,
O'er all the land Christ's happy children meet
To bring their tribute to the One who smiled
On children, and himself was once a child.

Clear, beautiful and sweet,
Their happy tones repeat
The wondrous love that hung upon the cross,
From whence that stream did flow,
That washes white as snow,
And leaves the heart it touches pure of dross,
Like lilies bathed in heaven's celestial dew,
The blood of Jesus, shed for me and you.

But list! an undertone,
A minor chord, a moan,
Vibrating through the children's song I hear;
It echoes o'er the sea:
"No one has died for me—
I have no Jesus!" falls upon my ear;
"Year after year the summer slips away,
And never brings to me a Children's Day."

Financial Exhibit for First Six Months.

	1911	1912	Gain
Contributions from Churches	1,502	1,704	202
Contributions from Sunday Schools	177	175	*2
Contributions from C. E. Societies.....	647	617	*30
Individual Contributions.....	555	524	*31
Amounts.....	\$85,125.51	\$84,583.97	*\$541.54

Comparing the receipts from different sources shows the following:

	1911	1912	Gain
Churches	\$44,620.33	\$45,132.87	\$512.54
Sunday Schools	2,231.76	2,264.37	32.61
Christian Endeavor Societies.....	4,761.39	4,341.55	*419.84
Individuals	15,762.93	16,743.17	980.24
Miscellaneous	614.00	780.21	166.21
Annuities	16,775.97	12,950.00	*3,825.97
Bequests	359.13	2,371.80	2,012.67

*Loss.

Gain in Regular Receipts, \$1,271.76. Loss in Annuities, \$3,825.97. Gain in Bequests, \$2,012.67.

Send Children's Day offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, O., who will return a proper receipt. Be sure to give local name of school when different from post-office.

EDITORIAL NOTES

Now for \$100,000 on Children's Day.

A good friend from Weston, Ohio, sends in \$500 on the annuity plan.

More orders for Children's Day supplies have come in to date than ever before.

A good friend at Del Rio, Tennessee, has recently sent an annuity gift of \$1,000.

The Christian Endeavor Societies of the Northern Presbyterian churches give \$40,000 a year for foreign missions.

There have been open and repeated assurances from officials everywhere in China that there should be full religious liberty under the new republic.

The new coin pocket collectors for Children's Day are very popular. If you have not ordered yours yet, send for them and put them to work.

There are more hospital beds in Chicago than in the entire heathen world. Chicago has 2,000,000 population; the heathen world has 800,000,000.

W. R. Holder, of Birmingham, Ala., is preparing to sail for the Congo on May 15th. He writes, "I think I am the happiest man in all the world."

A church officer, sending the Missionary Offering, says: "We have fallen short of last year. The reason is, the preacher did not work it up. We need preachers who can and will work things up."

The emperor of Japan recently gave \$500,000 to establish free medical clinics in Japan. Christianity gave Japan her medical science and all that goes with it.

Emiliano Quihano, Manila, P. I., is a fine illustration of the power of the gospel. Do not fail to read what Leslie Wolfe says of him in this issue of the INTELLIGENCER.

If you want an up-to-date booklet on missionary methods for the church, send five cents to the Foreign Society and secure the booklet, "The Church Missionary Committee."

The Endeavor Society of the First Church, Los Angeles, Cal., is providing \$150 for a reading-room at Wuhu, China, in connection with the work of Miss Kate G. Miller.

Have a Children's Day exercise if you can. If you can't arrange for it, have the Children's Day offering anyway. Give the children an opportunity to have a share in the great foreign work.

There has never been a time when there was such an opportunity for the adult department to do so much for Children's Day. The older pupils should have a great share in the offering.

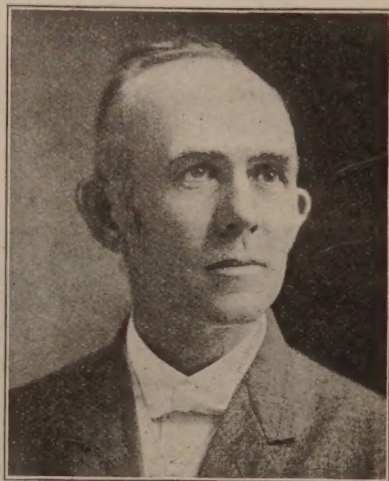
Many Bible schools take THE MISSIONARY INTELLIGENCER for the teachers of the school. This is an excellent plan. When this is done we can send them for 25 cents a year each.

T. R. R. Wolfe, 2401 Brown St., Milwaukee, Wis., would like to secure issues of the INTELLIGENCER for January and April, 1910, and May, 1911. Perhaps some reader can supply him with these issues.

The English Government takes the census of all India with its 300,000,000 people in one day. What possibilities of evangelization would be realized if the church was united in its plan and work for world conquest!

The importance of the Children's Day offering can not be measured. A great

portion of our foreign work depends on this day. Let the schools all stand loyally back of the one hundred and seventy missionaries at the front.



PRESIDENT ASHLEY JOHNSON.

There is a healthy missionary spirit in Johnson Bible College, Kimberlin Heights, Tenn. There are a number of volunteers. They are ready to go anywhere when their education is completed. This institution opened its first sessions in 1894, and now has enrolled 160 students. The buildings burned in 1904. Handsome new buildings have been erected, and the institution is prospering more than before. The spirit of prayer and real consecration is constantly cultivated in this institution. Preaching the gospel to the lost is the one great emphasis in all the training.

W. Remfry Hunt, Chochow, China, has translated "The Sychar Revival" from Gordon's "Quiet Talks" into the Chinese. It is being published and used effectively by the Young Men's Christian Association in China and Korea.

The anniversary of a very notable event was observed in Salem, Mass., the 6th day of February. It was the commemoration of the ordination of the first five foreign missionaries sent out from North America one hundred years ago.

A few days ago a friend in Ohio made a direct gift of \$2,000 to the Foreign Society to aid in the purchase of land and

in the construction of a high-school building at Harda, India. It will be remembered that this was the first mission station planted by the Foreign Society.

"Our offering [March Offering] is up to \$1,475, and we are trying to make it \$1,500."—George Darsie, First Church, Akron, Ohio. This does not include the Children's Day offering. The Sunday-school supports a missionary by itself.



CLYDE DARSIE,

Minister of the church at Jacksonville, Ill., the worthy successor of R. F. Thrapp. This church is hoping to raise \$1,000 for Foreign Missions this year.

Last week the Foreign Society received \$500 from the estate of Amanda M. Shaffer, Marion, Ohio. This reminds us that every Christian man and woman should remember the cause of Foreign Missions in his or her last will and testament.

Last week a friend in Ohio sent the Foreign Society \$500 on the Annuity Plan. This is his ninth gift, and the aggregate of his gifts amounts to \$5,500. Of course, he is pleased with the plan, as are all others, without one exception, who have tried it.

We have one medical missionary to 5,000,000 people in our Congo field.

We have 2,000 doctors to that many people in America. Who will give up his practice in a crowded field here and go out to Africa, where 2,500,000 people will need his services?

The Disciples of Christ covet spiritual leadership. Let us add to the effectiveness of our churches in evangelism, Sunday-school work, and teacher training, the consuming passion for world evangelization which will make our people leaders in missions.

Last week the Foreign Society received \$1,200 on the Annuity Plan from a sister in Ohio who has made a number of gifts before on this plan. She is building up a memorial fund little by little. Her gifts to this fund already amount to \$7,200, and she expects to make it more.

Prof. and Mrs. Chas. S. Settlemyer have reached Cleveland from Nanking. They are in good health and in good spirits. Professor Settlemyer expects to improve his furlough by taking some special courses in Columbia University. Mrs. Settlemyer will also do some work in Columbia.

Be sure and use the missionary program in your school one Sunday in May. It is brief and will help much in preparation for Children's Day. If you do not have these programs, one will be found in this issue of the INTELLIGENCER. Programs can be secured free by writing to the Foreign Society.

In the April number of the INTELLIGENCER we inadvertently stated that Charles Reign Scoville supported Dr. Jaggard on the Congo, Africa. We should have stated that he supports Mrs. Jaggard. The splendid First Church, Wichita, Kan., W. S. Priest, pastor, provides the salary of Dr. Jaggard.

Thus far a medical man has not been found for Africa. Let no one think that one can not enjoy good health in that part of the world. Dr. Jaggard, while at home, said many times that the greatest sacrifice he could be called upon to make would be to give up his work in

that field, so fascinated has he been with it.

The new missionary coin pockets are great missionary collectors. They are as popular with the older pupils as with the small ones. A man can easily place one in his pocket and carry it until filled. We believe these convenient little missionary collectors will add many thousands of extra dollars to the Children's Day fund.

Joseph Franklin was buried at Anderson, Ind., April 4th. It will be remembered that he was the son of the distinguished Benjamin Franklin, the eminent preacher. He was the father of two missionaries of the Foreign Society in India: Miss Stella Franklin and Miss Josepha Franklin. He lived a long and useful life.

Mr. and Mrs. H. A. Baker will sail from San Francisco for China on the *Steamship Persia* May 4th. Their plan is to remain in China until August or September, and then proceed on to Tibet. While in China they will be getting a knowledge of the Chinese language. This will fit them for their work at Batang.

We doubt if any man should consider himself eligible as an elder or deacon in his own church without a dedication of at least one-tenth of his income to the Lord. The church at Bolenge, Africa, would hardly allow that he was eligible to church membership unless he was a tither. We in America have not reached that ideal yet.

Miss Lucile May Park writes: "I am delighted with the 'Ten Lessons in World Conquest' and am using much of the material with other in my children's work and in my regular revival work. I take from three to five minutes of my half-hour song service for a bright, helpful missionary talk, and I find the people are delighted to be so instructed."

Every up-to-date church and Bible school should have a separate missionary treasurer. It divides the work and responsibility, and relieves the regular

church treasurer of much work. It also is a guarantee against any confusion of funds and the sad results which come from appropriating money given to missions to the current expenses of the church.

"The Life and Work of Jacob Kenoly," by C. C. Smith, is having a deservedly large sale. Jacob Kenoly was a hero. He did a work that few men could have done, or would have at-



HARRY SCHAEFER,

Minister of the Christian Church at Cadiz, Ky., which becomes a Living-link in the Foreign Society. The church has only 160 members. This is a great advance step.

tempted. C. C. Smith was his friend and champion from the first, and writes with fullest knowledge of Jacob Kenoly and with fullest admiration of his character and service.

At the last meeting of the Executive Committee of the Foreign Society, W. H. Hobgood, of the College of the Bible, Lexington, Ky., was appointed a missionary to Africa. He will go out about the middle of May in company with W. R. Holder, of Birmingham, Ala. We are rejoicing over this valuable addition to the force on the Congo. The church at Mayfield, Ky., will support Brother Hobgood and the churches in Birmingham, Ala., will support Brother Holder.

W. E. Ellis, long minister of the church at Cynthiana, Ky., changes to Paris, same State, succeeding Carey E. Morgan. Joseph D. Armistead, of Walla Walla, Wash., takes the work at Cynthiana. These are important missionary churches, and these brethren are eminent preachers and missionary leaders. Long pastorates and a growing ministry strengthen the missionary cause.



AI KIUCHI SAN,

in Miss Kate Johnson's home, Tokyo, Japan. This young lady will be thoroughly prepared to teach in three or four years. Until that time \$50 a year will support her.

The Manchu dynasty in China lasted from 1643 until February 12, 1912. On this latter date, Pu Yi, the child ruler of China, abdicated. This date will become famous in history. The yellow dragon has gone with the Manchu rule, and the queue will be seen no more as a mark of Chinese subjection. Yuan Shi Kai, the new president, had his queue cut on the day of his election to the presidency.

J. Campbell White says: "After deciding to give a tenth or more of his income to God, it is important that a person should decide on a reasonable ratio for foreign missions. Since those to be reached abroad far outnumber those at home, is it not reasonable to devote at least 25 per cent. It is be-

lieved that all will be helped by fixing in advance on some proportion which they think reasonable."

One of the most talked of things in the "World in Cincinnatti" was the part of David Livingstone as presented in the pageant. A. W. Fortune, pastor of Walnut Hills Christian Church, took this part. His portrayal of Livingstone in the heart of Africa was most vivid. No one could sit through the episode without being deeply moved. The meeting of Livingstone and Stanley, and Stanley's futile attempt to get his friend to leave his work in Africa drew the tears from all eyes.

Dr. and Mrs. Louis F. Jaggard are on their way to Africa. They will reach there about the middle of May. While at home they visited many of the churches and conventions and rallies. They did good work. Dr. Jaggard is an orator. He knows the situation thoroughly and knows how to present the truth about it to the people. Mrs. Jaggard spoke most effectively about the work among the women on the Congo. They are returning in superb condition for their second term of service.

Frank D. Draper, minister of the church at Ashland, Ohio, sending a second installment of the March Offering, says, "We shall plan to make the Ashland Church a Living-link next year if possible." This is the feeling of an increasing number of wide-awake men who have vision of larger things for their churches. May the day speedily come when we will number Living-link churches by the hundreds. We already have about 140 Living-links, and the number is gradually increasing.

The draft of the provisional constitution of the Republic of China contains seven articles and fifty-five clauses. The second article reads thus: "There shall be no distinction of race or religion; all being on an equality." Among the liberties guaranteed to the people is this one, "Freedom of religious belief." Heretofore no one could hold office in China unless he worshiped at the shrine

of Confucius. If this new constitution is adopted and followed, there will be no religious test in order to hold office.

The International Missionary Union will convene for its twenty-ninth annual gathering at Clifton Springs, N. Y., May 29 to June 5, 1912. Over 1,500 missionaries have attended these meetings in the past. All who have ever served as evangelical missionaries or are now under appointment as such, are cordially invited to join in this conference and union of prayer. The hospitality of the sanitarium is extended to all missionaries, to whom it offers free entertainment during the conference. All persons interested in missions are most welcome at all sessions and will find ample and pleasant accommodations in the village. All who expect to attend the conference or are interested in it are requested to write to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

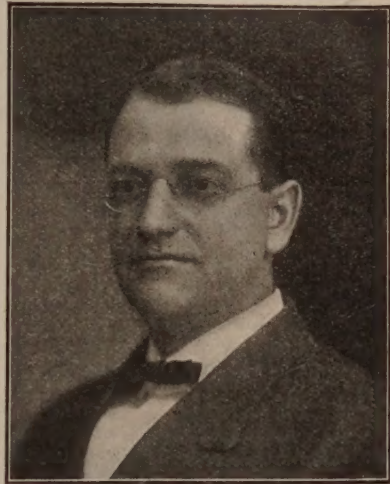
WHAT A CHILDREN'S DAY DOLLAR WILL DO IN INDIA?

1. Keep a child from starving for 50 days.
2. Feed and clothe an orphan for 25 days.
3. Pay for the education of an orphan for 25 days.
4. Feed a poor widow for a month.
5. Furnish a teacher for untaught children two weeks.
6. Send out a Bible woman for two weeks, where she may brighten 50 homes and 200 souls.
7. Send out an evangelist for one week, who may reach at least 14 villages and 1,400 souls.
8. Send out a colporteur with the Bible for 12 days.
9. Buy 50 copies of the Gospels in any language.
10. Buy 12 New Testaments in any language.
11. Buy three Bibles in any language.
12. Set in motion incalculable influences.

If a dollar will do that much, who can compute the possible service of a hundred or a thousand dollars?

A VISIT TO THE CONGO.

Secretary Stephen J. Corey will start about May 15th on a brief visit to our mission stations on the Congo, Africa. Almost fifteen years our Foreign Society has been conducting a growing work in that field, one of the darkest spots on all the face of the globe. No representative of the Society has ever visited the stations there, although requested to do so



STEPHEN J. COREY.

by the missionaries again and again. Such a visit is imperative in the plans for new work and for the wisest administration of all that is now in hand.

Mr. Corey is peculiarly suited for the important mission. Not only is he in close touch with the workers, but his growing interest in the whole world-field, his clear insight and uniform good judgment, and his wide missionary information, all combine to make him eminently fitted for the task. He will hearten the overworked men and women who stand under the heavy burden of responsibility they are carrying.

The visit will mark a new era, not only on the Congo, but in the life of our churches at home. It will never be forgotten, either by the missionaries or by more than two thousand native Christians, who so faithfully exhibit the apostolic teaching and spirit in their new life and boundless evangelistic enthusiasm. They will shower upon him their richest benedictions and send back to our people

a message that will thrill and inspire us for years to come.

We are sure the friends will follow Mr. Corey on his journey to the trying tropics with good wishes and earnest prayers for a prosperous and useful trip and a safe return. He will reach America in good time for the National Convention at Loiusville, October next.

It is most gratifying, also, to announce that W. R. Holder, of Alabama, and W. H. Hobgood, of Kentucky, new missionaries for the Congo, will accompany him. They will receive a wonderful welcome from the missionaries and the churches. They will enjoy many trips on our mission boat, the famous *S. S. Oregon*, which was dedicated at the Centennial Convention, Pittsburg, 1909.

"THE WORLD IN CINCINNATI."

The great missionary exposition called "The World in Cincinnati" closed April 6th. Almost 250,000 people were in attendance during the twenty-five days in which it continued. There were 12,000 volunteer workers from the churches of Cincinnati. The attendance at the pageant was 125,000. Two hundred and ten churches participated actively in making up the force of stewards.



Dr. W. E. Macklin, for twenty-five years a Medical Missionary in Nankin, China. It was largely through his influence that the great city was saved from destruction during the recent revolution.

While the exposition has drawn to a close, the influence of it will never cease. Never before have the people of Cincinnati been so stirred with missionary enthusiasm. The mission work of the far



J. E. PARKER,

Minister of the church at Bozeman, Mont., which becomes a Living-link in the Foreign Society.

fields has been demonstrated before the eyes of people. Conditions in heathen lands have been so strikingly portrayed that the people will not forget. The exposition will next be held in Baltimore, and then in Chicago. The cities which succeed in obtaining this great exposition will have given to them a very great blessing.

THE PRESENT CRISIS.

O my brothers, we have seen them,
From the rising of the sun,
Where the ages ran between them
As eternal rivers run;
Where they slept a sleep no clamor
Of the nations yet could break,
We have seen them shake the glamour
From their eyelids, rouse and wake.

We have seen them at the portal,
Flinging wide the crusted door,
Bursting in an hour the mortal
Roof-tree of the straitened yore,
Looking for a living rootage
Of the future, reaching hands
Westward, crying, "Share the fruitage
Of your years, O Christian lands!"

O my brothers, dare we palter,
 Grasp for gain, in such an hour?
 Mumble at our prayers, and falter,
 Holding back our utmost power?
 Speak of trade, and speak of science,
 Till our God by them is priced
 Worthy scorn and all defiance?
 Dare we give them less than Christ?
 —J. W. GIBBS in *Men and Missions*.

HOW THE SUNDAY-SCHOOLS HAVE CONTRIBUTED FOR FOREIGN MISSIONS.

Year.	Contributing Schools.	Amounts.
1881	198	\$750.00
1882	501	2,175.00
1883	516	3,205.00
1884	609	4,125.00
1885	778	5,125.00
1886	820	6,035.00
1887	1,064	10,513.00
1888	1,217	15,662.00
1889	1,417	19,123.00

Year,	Contributing Schools.	Amounts.
1890	1,251	17,765.00
1891	1,511	21,411.00
1892	1,452	22,907.00
1893	1,571	18,690.00
1894	2,276	23,486.00
1895	2,525	27,553.00
1896	2,605	28,418.00
1897	2,810	30,027.00
1898	3,180	34,334.00
1899	3,187	39,071.00
1900	3,260	42,705.00
1901	3,216	42,841.00
1902	3,365	48,116.00
1903	3,310	51,630.25
1904	3,532	56,832.47
1905	3,552	61,817.60
1906	3,638	66,809.65
1907	3,785	77,158.73
1908	3,742	75,180.20
1909	3,775	77,199.24
1910	3,864	90,251.82
1911	3,787	83,041.35

Reinforcements for the Congo.




W. R. HOLDER, OF ROANOKE, ALA.,

who sails for Africa, May 15th. He graduated from the Bible College at Lexington in 1911, and has been preaching since in Birmingham, Ala. The churches of Birmingham will support him as their Living-link.



H. C. HOBGOOD,

who sails for Africa May 15th. He graduates from the Bible College at Lexington this year and will be supported by the Church at Mayfield, Ky., where J. J. Castleberry is minister.



EDITORIAL

Advancing on Our Knees.

The supplication of a righteous man avails much in its working. Elijah prayed, and his prayer was heard and answered. Our Lord told his disciples that if two of them would agree on earth as touching anything they would ask, it should be done for them by his Father who is in heaven. United prayer is effective. If a million and a quarter of Disciples of Christ should unite in lifting their hearts and bending their knees in prayer to God for the advancement of the interests of the Kingdom, there is nothing that they could not achieve. The pity of it all is that we are at ease in Zion. We flatter ourselves that we have made our own calling and election sure, and we are satisfied.

If we were all praying for the time to come when the will of God would be done on earth as it is done in heaven, we would see results such as no previous age has witnessed. The missionaries on the field would feel a new impulse; they would be guided and kept and energized by the Holy Spirit for the work to be done. They would go to their daily task as joyously as a strong man goes to run a race. More than that; they would be speedily reinforced. New workers would be raised up and sent out as needed. The choicest young men in the churches would say to the societies, "Here we are; send us wherever the need is greatest." Furthermore, the funds needed to build chapels and schools and homes, and to support native evangelists and teachers and pastors and

colporteurs and Bible-women and nurses would be forthcoming. God would open the windows of heaven and pour out such a blessing that there would not be room to receive it.

As it is, we have not because we ask not. We are not as concerned about the spread of the gospel as we should be. We are not praying for the Lord to hasten the coming of the period when the knowledge of his glory shall cover the earth as the waters cover the sea. Because of this the men can not be found for the fields as they are needed. The Society has received three stations in Africa from the Belgian Government on the condition that a medical man should be stationed at each. This covenant was made in good faith; but no man has been found as yet for any one of these stations. There are tens of thousands of young physicians in America waiting for patients. If three of these were to go to Africa they could have a hundred patients each from the day of their arrival on till the end of their term of service. Money is lacking because prayer is omitted. If a million people were praying to God every night and every morning to send out his light and truth to all the ends of the earth, it would not be so. Money would pour into the treasury in a mighty stream, and there would be sufficient for every need.

Thus far no young man of independent fortune has gone out at his own charges. No wealthy family has sent a son to any field and provided his support. And why not? Chiefly because

the church as a whole has not been praying the Lord of the harvest to send out men in sufficient numbers to every field. Forty per cent of the missionaries in the China Inland Mission are self-supporting or are supported by their families or friends. Rich men spend their lives on the fields and not only support themselves, but whole stations. Four of Bishop Westcott's sons went to India as missionaries. These young men went out from one of England's stateliest palaces.

How the Receipts Stand.

The receipts during March showed a loss of \$7,821 as compared with last year, but the first ten days of April give an increase of \$4,978 over the same period last year. Nearly \$4,000 of this ten days' gain was from the churches alone. The weather during March could hardly have been more discouraging. The roads throughout the country districts were almost impassable, and most of the Sundays were stormy. This has, without doubt, delayed the taking of the offering in many places. With the coming of better weather there has been a very perceptible increase in receipts.

The showing for the first six months and ten days of the current missionary year has some very encouraging features. There has been a gain of 200 contributing churches. The gain in regular receipts for this period is \$5,173. We ask the friends to remember the work con-

It is because we have not been praying that our progress has been so small and so halting. We have forgotten that the evangelization of the world is the one work the Lord has given the church to do for him. We have not prayed with the importunity that takes no denial. But if even now we will all, or a considerable number, unite in prayer to God for our missionaries and our missionary undertakings, he will do for us far exceeding abundantly above all that we ask or think.

stantly in prayer and aid it in every possible way.

Just now we have a number of new buildings being erected on the mission fields that must be completed, and a considerable outlay is involved.

Our Lord expects us to do our duty. Let us prove ourselves worthy disciples of Him who gave his life for the redemption of the whole world.

The Foreign Society has made a gain each year for the past three years, and the total gain for that period is about \$104,000. *We must go forward this year.* It would be a real calamity to retreat. God is calling upon us as never before to move forward on the kingdom of darkness.

We ask the churches to be prompt in sending their gifts. The money is needed. It ought to be forwarded to do the work for which it was intended by the donors as soon as possible.

"Watch the Sun Rise in That Face."

The other day in Cleveland a wonderful surgical operation was taking place. A young mother was dying because of loss of blood. The hemorrhage had been stayed, but there was not enough blood left in the woman's body to sustain life. The physician had said: "There is only one hope. If some one will volunteer to give her of his own blood, the life may be saved." The

woman's young brother gladly offered to make the sacrifice. He was placed on a cot beside her bed, arteries were opened in the arm of each, and connection between the exposed arteries was carefully made. Then, as the rich, red blood of the strong young man began to push its way into the depleted arteries of the sinking woman, the physician in charge said to those who were watching, "Now watch the sun rise in that face." In a

few moments a delicate flush began to light up the white, transparent skin of the woman. Slowly the color increased in ears and neck and face until the woman was transformed in appearance. At the same time the color began to fade from the face of the young man who was giving up his blood to save his sister's life. The doctor watched his decreasing pulse carefully. After sufficient blood had passed into the body of the woman the connected arteries were unfastened and restored to their former position. The transfusion of blood from the body of the brave lad had saved the life of his sister.

A greater miracle and a greater joy than this is to see the Sun of Righteousness rise in the face of a convert from heathenism. The missionaries say that to watch the transforming power of the gospel as it lights up the countenance of a man who has been under pagan bondage is the most wonderful sight in the world. The joy that comes from such a spectacle transcends any other joy and holds the missionary to his task. It is what enables him to deny himself of the comforts and fellowships of the homeland, plunge into the heart of a dark, uncouth land, and spend his life joyfully there.

We in the homeland can not see these wonderful spiritual sunrises in the souls and faces of heathen people, but we can make such miracles possible. In fact the doing of this thing depends quite as much on our giving as upon the missionary's toil.

Children's Day since its inauguration, thirty years ago, has sent more than one million dollars out to mission fields. Who can tell to how many thousands of people this great day has made possible the hearing of the gospel message for the first time? Into how many poor, sin-marked faces has Children's Day brought the sunrise of heaven? Only God knows.

As you plan for Children's Day, temper your plans with the thought of illumined hearts and faces in the dark places of earth. When the work of preparation for this annual children's festival presses hard on you, remember you are working to diffuse new eternal life-blood into the depleted arteries of heathen people. Work and pray and plan and give with the thought before you: I am giving what God has blessed me with, that the sun may rise in the faces and hearts of his poor, needy ones across the seas.

Children's Day the Point of Least Resistance.

Natural law always operates most easily along the course of least opposition. We are wise many times in following this suggestion of nature in spiritual education. When Children's Day was inaugurated, in 1882, the Disciples of Christ did not have a single missionary in the Oriental fields. Our people were indifferent to the cause, and a great number were opposed. The Sunday-schools constituted an effective entering wedge to win our churches to the great cause of world redemption. More than a million dollars have come into the treasury of the Foreign Society from this source; but more than this, the churches have been educated through Children's Day more than in any other way. Who can resist the story of missions when told

by innocent childish lips? How ignorance and prejudice fades before such a presentation! Children's Day has inspired preachers, taught church leaders, trained missionaries, and educated our churches in the divine altruism. While adults have waited and quibbled over methods of missionary work, the children with happy, loving hearts have launched out to do things for Christ in the far fields. The minister who encourages Children's Day for Foreign Missions is taking the easiest course in building up the spiritual and missionary life of his whole church. Teach the Bible schools to go into all the world and preach the gospel to every creature, and you have taught the whole church of the future.

Four Good Points in Children's Day Preparation.

START THEM GOING.

The new folding coin pocket collectors are proving to be the most popular missionary collector device ever invented. They are more attractive than the boxes formerly used, and they can be used by the adults quite as effectively as by the children. Start them going. Every pupil in the Sunday-school should have them early, so that they can begin to fill them. Talk much about these coin collectors and exalt their mission. Through these agencies the giver can



Carrying the dollars in for Children's Day.

reach clear to Asia and present Christ to the lost of China or India or Tibet. See to it that all of the adults have them and use them. If the children know the older ones are using these coin collectors, they will be sure to make good use for themselves.

GUARANTEE THE APPORTIONMENT.

The following is an excellent, workable plan: The superintendent announces that on a certain Sunday the classes will make their pledges for Children's Day. The matter is talked over, the teachers interest their classes, and on the Sunday set there is a good-natured rivalry and pride among the classes. A blackboard or big sheet of white paper and black marker are used. The names of the different classes are written down and pledges called for. These are

marked opposite the class names. The secretary visited a school in which this was done: There were 150 present at the Sunday-school; \$150 was pledged in five minutes. No class pledged less than \$5, and one class pledged \$8. The primary department pledged \$20. The pupils went busily to work, and the amount raised probably exceeded the pledges. Why not try this in your school?

A STATESMAN-LIKE PLAN THAT WORKS WONDERS.

Have a little supper for the teachers. Have talks and stir up enthusiasm on a great day. Get the teachers to set a high goal as to the offering for the whole school. In this meeting of teachers apportion the classes so as to make up the amount set for the school to reach. Have the teachers agreed. Let each teacher tell his class the amount the class should raise, but keep the matter from the rest of the school. Announce the whole amount to be raised by the school, but keep the class apportionments a secret with each class. This will keep interest at high pitch. Work this plan carefully and you will make a wonderful increase in your offering. A number of schools have increased their gifts from three to four hundred per cent in this way.

TELL WHAT A DOLLAR WILL DO.

Tell the pupils what a dollar will do. Nothing wins like definiteness. In no place in the world will a dollar go so far and do so much as on the foreign field. Here is what a Children's Day dollar will do:

1. Give to the heathen 200 copies of a Gospel.
2. Furnish Christian books for a day school of ten pupils.
3. Sustain a native evangelist for two weeks.
4. Pay the rent of a chapel for two weeks.
5. Give the heathen 2,000 leaf tracts.
6. Support a boy in day school for two weeks.

7. Support a boy in an orphanage for twenty-four days.

Ask how many will join the One Dollar League or Five Dollar League. Try and get the whole school in line.

Much interest can be aroused in the Dollar League by showing to the school the Chinese coin which will be given to

each one giving a dollar or more. Perhaps it will be well to promise the coin you have to the first one who reports a dollar. The rest can wait for theirs until after Children's Day. Tell the pupils that next year a coin from Africa will be given, and so on until they have a *collection of foreign coins*.

Help the Minister.

The local minister of the gospel is the key man in every movement. He is the missionary leader whose influence goes farther than any other. The following quotation from "Suggestions for Speakers and Conference Leaders," printed by the Men and Religion Forward Movement, is good enough to quote:

"A common and subtle form of temptation which follows the itinerant is to underestimate the man in a settled position. It is an easy task to voice for a few days a loud-sounding prophecy and then run away. It is a difficult one to

stay many years in one place and faithfully to work out the plan. This point needs unusual care with reference to the pastors, for in the last degree the Church rises or falls by their standards. This need not be interpreted as a restraint in free utterance, for some pastors are unworthy the positions they hold; but the number of such pastors is vastly in the minority, and should not be referred to as typical of the whole. The speakers of the Men and Religion Forward Movement ought to seek by every reasonable means to strengthen and dignify the office of the minister."



Little Marion Wilson and her Congo chums at Bolenge.

CONTRIBUTED ARTICLES

Building a Missionary's Home on the Congo.

CHAS. P. HEDGES.

Herbert Smith and I were college mates at Old Bethany. One day last March, 1911, he said to me while he was presiding over several days of our general committee meeting: "Hedges, you are wanting a vacation. Why do n't you let Mr. Hensey take charge of the printing press, and you come back with me to Lotumbe and help us build a dwelling house?" Mr. Smith knew my weakness; he knew that when spring comes I like to go out into the woods and enjoy the fresh greenness. What has that to do with building a house? A great deal.

I went up there with my carpet-bag and teacher, a general utility boy. I resigned myself into my boy's hands and

resolved to have complete rest. Yes, rest; and I told Mr. Smith he must never bother me. So I got started on my vacation.

I told Mr. Smith that, first, I must have sawyers, carpenters, and rough and ready workmen. All of which came my way. The pit saws, the cross-cut saws, the hand, rip, and cross-cut saws, I jumped into and came out blistered, but the saws came out the sharper. Next I looked at our planes, hatchets, chisels, etc. After washing, grinding, and whetting, I had them bright and ready for what was to come. I next decided we needed two planes of a different kind, and I made them; then made us a straight-edge. Next I said we must



New home for Herbert Smith and wife at Lotumbe, Africa. Timbers were worked out in the forest. The galvanized iron came from London and was transported to Lotumbe on the *Steamship Oregon*.

have a workbench, and made one. All this time I was resting (?) about ten hours per day.

I sent all my workmen out into the jungle to hunt trees, good trees, big trees, for saw logs. I wanted another and better kind, but I could not get enough, so I had to take mahogany. When they reported ten, fifteen, eighteen felled, I went out to see them. Oh, my! it was a new experience for me to go into the jungles. I like the woods of West Virginia, and I do like the jungles of Central Africa. The paths were marked by broken twigs known to a few, so I had my guide. I marked off the trees in proper lengths and had them cut up later. After visiting many of these logs I returned to the cleared place, called my utility boy to bring me hot water for a bath, entered the mud hut with clay floor, and proceeded to take a hot bath, afterwards rubbing my body with diluted alcohol; then anointing it with olive oil.

For two months I went to the carpenter shop the first thing each morning, laid out work for the four carpenters, did some myself, then wended my way out into the jungle to see that the saw-

yers were sawing according to instruction, came back for dinner, worked the afternoon through framing for the house and other work, and went into the bath again.

We have no draught animals to haul our logs, and all the logs are too heavy to float to the sawmills, so we had to carry the sawmill to each log. Our sawmills are not complicated; four poles are driven in the ground, the upper end forked; poles are laid across resting in the forked ends. Long poles are tied to the top of this, forming an incline plane. Fifteen fellows drag, roll, and skid a thirteen-foot log eighteen inches in diameter to this plane; then the tugging begins.

Every fellow thinks he is fitted for just one thing, and if you let him, he will do that all right. By lifting, rolling, pulling, pushing, blowing, sweating, swelaing (contesting), they finally get the log near the top, and down sinks one post. This is when you hear noises in the jungle; every fellow calls on every other one to prop up the log, and every fellow calls on every other fellow to help hold up his end. The sinking stake strikes hard and remains firm.



Pit saw used in the forest to prepare the lumber for the Lotumbe Missionary Home

The lifting, rolling, pulling, pushing, etc., is again resumed until the log is on top. Down every fellow sits for a rest. They ask me how we do it in America. I encourage them and joke a little, then tell them to put up another log.

After the logs are up I size one up to see what best it will make, then mark the ends with pencil. One of the men has been pulverizing charcoal and mixing that in water. He then dips a string into this black stuff, and we strike lines on the logs to remove the slabs. The sawyers then strip themselves, gird up their loin cloth, and proceed to saw—lift up, pull down; lift up, pull down. A wedge is put in to spread the opening; lift up, pull down again continues. With all this hard work we get one saw cut each day about 45 feet long, or what is equal to two planks 15 feet long.

The rough lumber is cut and is carried into the mission compound. The carpenters line it up, rip it in suitable widths, then size it by planing it. The sawdust piles up high, higher still the shavings. We burn at night what shavings are made in the day to drive away

the driver ants. Sills, joists, girders, studding, plates, rafters, sheathing, and flooring are laboriously and slowly gotten out.

The lumber is not all out; but let's begin our foundation. "Brick; where are the brick?" you ask. These were made by Mr. Smith at Longa before he went to Lotumbe. Every man should know a trade, and know that well. Mr. Smith can make good shoes, but when he became a missionary he had to make good brick also. Mr. Smith and I took two days from our rest to build some brick pillars under the house to be. We got the pillars done, joists, etc., on, then let one of our native men build the porch pillars. He did it well.

The white ant is a peculiar fellow; he is useful, but, like all useful fellows, when he is on the wrong track he destroys. The white ant is to our soil out there what frost is here. He also returns to dust all dead things not otherwise taken care of. If this useful fellow gets into our house he may return it to earth. He likes darkness, and works in shadows. He must have darkness, and proceeds to make his own.



Native Workmen in the Carpenter Shop at Lotumbe.

He will build a covered roadway up a seventy-five foot tree to gnaw to pieces a dead limb; so up a five-foot pillar would be no task at all. But on top of this pillar we have a cap of galvanized iron, and when he carefully smooths his canopy over this we can knock him off. He's patient, but he does n't like to be thwarted too much, and after many trials he abandons the task.

We begin to see the house get some shape; then the natives come from the four winds to eye me. One said to me before I left, "If we forget your name we'll say the white man who built the house, and every one will know whom we mean."

The wondering children come to me, "the wise man," and sit down anywhere and listen to "me." I can do

things, and I'm wise; so they listen. We sit under a banana leaf, squat under the floor, sit in a deck chair, lean up against an ant hill, or any place out of the burning sunshine, so we can talk and listen in comfort. They say to one another: "He can talk to us too. He knows our names and our stories." "What makes you so wise?" they ask, "and we so ignorant?" Who could not preach a sermon on that? Who could not tell the old story over again in answer to that question? Day after day these people come and go. Day after day the house nears completion. Day after day came new faces and old ones admiring. Day after day came opportunities of telling the old story. Thus Mr. Smith has a house and I had my vacation.

Bolenge, Africa.

Dr. Sun Yat Sen.

CHARLES R. HAGER, M. D., OF HONGKONG.*

SOME PERSONAL REMINISCENCES.

So much has been written of this noted Chinese that has not always been in accordance with truth, that it has seemed best to me to record a few facts of my relation with him. It was in the autumn, or possibly the winter, of 1883 that I first met him, and judged him to be sixteen to eighteen years of age. He had returned to China from Honolulu, where he had spent a number of years in study, while his older brother was there engaged in business. Of course, I could not help asking him whether he was a Christian, to which he replied that he believed the doctrine of Christ. "Then why do you not become baptized?" "I am ready to be baptized at any time," he replied; and so after some months of waiting he received the ordinance in a Chinese schoolroom where a few Chinese were wont to meet with me every Sunday, about a stone's throw from the present American Board mission church in Hongkong.

It was a humble building in which

the future provisional president of China's first republic received the sacred ordinance. During the week a Chinese boys' school was taught there, while our young friend lived in the second story with some other Chinese, and an American Bible Society's colporteur and I lived in the third story. In this way I saw a great deal of Sun, and always liked him.

For a time he attended the diocesan school of the Church of England, but soon changed to go to Queen's College.

AN HUMBLE MAN.

It was some time in 1884 that an Englishman and I accompanied Sun Yat Sen to his home in Heung Shan. We decided to sell a number of Gospels on the way, and in passing through the Portuguese colony of Macao we disposed of a great many Scriptures. Sun Yat Sen took us to a Chinese inn, where a bed and two meals cost us about thirty or forty cents a day. Of course, we ate with Chinese chopsticks and slept on Chinese bed boards, just as did our friend. After a day or two we went to his home, and for several days en-

*Dr. Chas. R. Hager has served for years as a Congregational missionary in China. This article is from the *Missionary Herald*.

joyed his hospitality; and if I remember rightly we also saw his wife. I concluded that Sun Yat Sen belonged to one of the more well-to-do families. The house in which we lodged was of a superior type. This was probably due to the elder brother's prosperity in business in Honolulu.

After Sun Yat Sen became a Christian he immediately began to witness for Christ, and such was his earnestness that in a short time two of his friends accepted Christianity. This was at a time when few converts were made and when many feared to identify themselves with Christians. But so great was the influence of Sun that he won these men to the truth. It was the same power that he has always had of making men accept his opinions. That is the reason nearly all of the 7,500,000 Chinese who are now abroad in other countries came to hold his views that the Manchus must go. True, many of the Christians could not ally themselves with him, but at heart they were one with him. It was the same power by which he has given to China a republic instead of continuing the old monarchy.

OPPOSED BY RELATIVES.

Sun Yat Sen has learned many lessons in the hard school of adversity. No sooner had his brother in Honolulu heard that the young man had become a Christian than he sent word home that unless he gave up his Christianity he himself would no longer send any money home; and an elder brother in China, in case of the father's death, has almost unlimited authority and power. This dire threat had no effect upon our young, enthusiastic Christian, who did not cease promulgating his views on the Christian religion and the falsity of idols. Finding his threats unavailing, the elder brother sent for Sun Yat Sen to come once more to Honolulu, as he wanted to effect a certain sale to which the younger man's signature was necessary. This was, however, a mere subterfuge to get him away from China. After his arrival in Honolulu his brother not only threatened him, but absolutely refused to give him any money; at length the Chinese Christians contributed the funds to send him back to China to study for the min-

istry; for at this time he had a strong conviction that he must become a preacher of the gospel.

The above incident was told me by Sun Yat Sen himself after his return to China.

BECOMES A PHYSICIAN.

Perhaps if there had been a satisfactory theological seminary at that time in Hongkong or in Canton, and some one to support him, Sun Yat Sen might have become the most famous preacher of his



China at meal time.

time, with the magnetic power of personal contact with men in winning them to Christ. After several months of inactivity he decided to take up the study of medicine, which had always been held in high esteem and next to the ministry by the Chinese. At his personal request I gave him a letter to the venerable Dr. J. G. Kerr, asking him if he would not remit a part of the medical fees, which were at that time about twenty dollars a year. For one or two years Sun studied Western medicine in the Chinese language, but came to Hongkong once more, after the opening of the Hongkong Medical College, and matriculated for four years in an English medical school, taught by the various physicians and doctors of Hongkong.

It was probably about this time that Sun Yat Sen began to express his ideas on the reforms needed in China and secretly to lay plans for the great changes that have now occurred. It was then, too, that he impressed himself and his views so favorably upon his associates, Chinese pastors, and others, who have secretly rallied to his standard for nearly twenty years.

After his graduation in medicine and while I was in America taking my own degree in medicine, he devised a scheme of medical work for the Chinese in Macao upon a large scale, and for a time at least the wealthy Chinese contributed large sums of money for a free hospital in that colony; after several years the scheme was given up on account of financial difficulties.

Not long after my return to China, in 1894, Sun Yat Sen called upon me with a former pastor of the London Mission. He seemed the same kind and respectful young man that he always was. What surprised me was the remark of the native pastor, who had just returned from a three years' sojourn in Germany as a teacher of Chinese in Berlin. "How were you able," asked he, "to persuade such a man to become a Christian?" To-day it seems clearer to me than ever before that even at that time Sun Yat Sen had already impressed himself upon the most progressive element of Chinese society, so that they were following him as their leader.

A POLITICAL REFUGEE.

A few months later an attempt was made to take possession of Canton; the scheme leaked out, and the reformers barely escaped with their lives; even Sun

Yat Sen was almost seized, and some Christians were beheaded.

After this Dr. Sun, as we shall now call him, became a wandering refugee, never sure that he might not fall into the clutches of the Chinese Government, which had set a large price upon his head. At length, being in London pursuing still further his medical studies, he was decoyed into the Chinese embassy and was made a prisoner, with the view of taking him back to China to secure the large reward offered; but Dr. Sun found a way to communicate with Dr. Cantlie, who was once his teacher in Hongkong, and through his teacher's efforts and Lord Salisbury's action he was released. It was while here that I wrote him several letters, receiving a reply to each one. From this time on he never came openly to Hongkong, and even Japan as well as the Hongkong government was obliged to refuse him residence within its territory.

Another lapse of years followed, and I saw him no more until 1904, when I conversed with him for a little time at San Francisco. He told me that nothing less than a change of dynasty was needed in China. I tried to show him that the reforms which he formerly advocated were being adopted, to which he replied merely by saying that the



Chinese Fishermen. Favorite Manner of Fishing on Yangtse River.

Manchus must be ousted. During the same year (1904) I met him once more in a Chinese mission service in New York. He had lost much of the vivacity of his youth, and seemed careworn and oppressed with anxiety, but he was still loyal to the Christian faith. As I was anxious to raise some money among the Chinese for our Hongkong mission church, he told me of a relative of Tang Shao Yi, the new premier, and from the same district of Hueng Shan, who might be able to assist me.

AN EARNEST PATRIOT.

Dr. Sun undoubtedly has been collecting funds for many years for this revolution, and the Chinese of America have given large sums to aid him. His first attempted revolution was financed from the Hawaiian Islands and Hongkong. It need not be thought strange that Dr. Sun should attempt to change China's government. He had learned the lesson from the lips of missionaries and others in Hawaii, where they deposed a queen who was perhaps not quite so bad as the former empress dowager of China. In resigning the presidency of the Chinese Republic in favor of another Chinese, Dr. Sun has shown himself the same simple-hearted and really earnest Christian patriot that he is. Personally I am sorry that he found it necessary to do so; but he has not

buried himself, rather has he cemented China as a whole; if he lives, he may yet become a shining light in the history of the Republic of China. Whether in or out of service, he will always be a moving power in the affairs of the nation. For eighteen years he has been banished from his own country and in constant danger of losing his life. When he returned at last, he was immediately made president of the republic that he largely created, and even won over the premier of China.

The name he bears is significant of his life. The word Sun, or Suen, is the clan name, and means "descendant." He has borne three given names within the last twenty years. The first is Yat Sen, "Day New," or "Daily Renewal," or "Daily Reform." Another name is Man, which is the character for "Literary," and by which he was chiefly called after his banishment. Now he bears another name of Yat Sen, which means "Day's Genii," or the "Sun's Immortal One." In all these names there is a semblance of his character, and if the Republic of China lives it will be due to his untiring zeal and self-abnegation for the good of his own country-men.

Once I coveted him for the gospel ministry; but if he is true to his God and his country in the present crisis, I shall be satisfied that he found his path of service.

Some Japanese Children I Know.

MAUDE W. MADDEN.

HEITARO.

Heitaro was one of the first boys to come to our Sendai Sunday-school. He was just like all the other black-eyed, fun-loving boys, only just a little more irrepressible than the rest. But he was faithful.

When the new chapel was built Heitaro had to walk about fifteen blocks. He was the first of our Sendai Sunday-school boys baptized. His mother was an ardent Buddhist, but she was glad to have him in our Sunday-school, "because it made him a good boy," she said. Now he is a teacher in the Sunday-school and is studying to become a

Christian minister. His mother, though nearly seventy years old, was baptized last year. She is doing splendid work for Christ among her neighbors.

TARO.

Taro lived twenty miles from Sendai. Everybody in his village was Buddhist. His parents kept the hotel at the mineral hot springs. From travelers Taro heard of Christians and missionaries in Sendai. He determined to know both. During vacation he won his parents' consent to visit Sendai. He walked the twenty miles. What do you think he visited first? Not the tomb of the Prince of

Sendai, nor the State capitol, nor the museum, nor the barracks of ten thousand soldiers. He first found the Christian church and the missionaries.

He became so interested that he obtained permission to return to Sendai for school. His parents, teachers, and the priests *warned* him against Christians. But after six months of Bible study he requested his parents' permission to his baptism. They refused.



The way the missionaries' children go automobiling in Japan.

Again he walked the twenty miles home, and Sunday morning walked it back again to be baptized immediately. He became Sunday-school secretary. The following vacation his older brother took him to work on the North Island. But, removed from Christian influences, his monthly letters testify of his faithfulness, and his parents and brothers are now "favorable" to Christianity.

THREE SISTERS.

Three little girls, Toshi, Hana, and Chiyo, are sisters. They are joyful members of the Sendai Sunday-school. Toshi, thirteen years old, is the youngest member of the Sendai church. She and the mother, whom she taught, were baptized together. Little Chiyo taught the family to "return thanks" before meals. A year ago at the Christmas entertainment Chiyo, like a little butterfly in her bright new kimono and with her cheery, chubby face smiled upon the Sunday-school and lisped, in English, "Merry Christmas." But last Christmas she spent with Jesus in heaven. The teacher wrote me: "The funeral of lit-

tle Chiyo and her aunt was the largest one the Christians ever had. The tributes of the Sunday-school scholars to Chiyo were beautiful. All loved her."

KIYOMI.

Kiyomi lived in a tiny mud-hut village about fifty miles from Sendai. When she was a tiny girl her father and mother both drank liquor and her grandmother made her worship idols. But before she grew up the father and mother became Christians, and Kiyomi was sent to Sendai to a Christian school. After she graduated she returned to her village and taught the girls there how to become good women. When her mother died she mothered the eight other children till a new mother came. Then she came to Sendai as Bible woman. Later she studied awhile in America. Now she is "mother" in our Woman's College, Tokyo.

SEI.

Sei was a dear little girl who dearly loved school—but dreaded to go. Between her house and the school was a big red temple, and on each side of the big red temple's big red gate was a big, big red idol. These idols had a hundred feet, Sei thought. Her grandma and her mama made Sei stop at the tem-



Missionary children out for a ride in the Sunrise Kingdom.

ple to pray every day on her way to school. Of course she did n't pray a real prayer, just clapped her chubby hands and bobbed her funny head, and in her heart hoped she might get out safely away from the awful idols; then turned and ran as fast as she could go. Her mother and grandmother and the priests at the temple told her the idols would get her if she was n't good. She tried to be happy and good, but at night she hated to hear people walking on the street; so many feet sounded like those idols coming. And she dreamed their

great glaring eyes could see down into her timid little heart. Poor little Sei!

After awhile she found a Christian day school and Sunday-school, and coaxed her mother to let her change, so she would n't have to pass the big red temple. Her great joy in finding that Jesus was stronger than the idols led her to become a Christian teacher, and with a great joy she taught hundreds of little Japanese boys and girls not to fear the idols—they were only wooden sticks—but Jesus would always help boys and girls. He is good and he is strong.

A Church That Has Caught the Missionary Vision.*

H. A. BAKER.

We have been up to Buffalo to help in a meeting for a week. After my campaign among the churches which did not give for missions last year, I wanted to go back to Buffalo anyway, to see whether I had had a dream or whether something unusual was really going on up there. As a matter of fact, things are going on more unusual than ever. I thought as I have thought before, that I knew about what the people would do; but when Brother Plopper told me he expected to have the men go out the next Sunday and come in with the Living-link pledges independent of the Bible school, I thought more than I said. What did really take place was that the men went out through the rain Sunday afternoon and came in with five hundred and twenty-five dollars in money and pledges. This includes only one class in the Bible school, and does not include a good many individual pledges, as the men did not get around to all. If the Bible school gives as it did last year, it looks like the offering for the year will not stop short of eight hundred dollars at least. In addition to this the women usually give about a hundred dollars to the Christian Women's Board of Missions. There was no special effort of

any kind aside from a letter which Brother Plopper sent to each member. It was simply an illustration of what ought to take place in any church where the members are consecrated and mean business. I am safe in saying that



C. H. PLOPPER,

Pastor Forest Ave. Church, Buffalo, N. Y.

of the two hundred and fifty members, or a little over, not a half dozen own their own homes. All are working people, nearly all are renters, and a great many of the members are young people. You do not need to go to Korea to find men carrying their New Testaments and to find people who give a tenth of their time to the Lord's work. One of the

*H. A. Baker and wife sail for China on their way to Tibet May 4th. He was formerly pastor of this remarkable little church, at Forest Avenue, Buffalo, and is supported as a missionary by them.

men is starting to teach a class of men in the penitentiary every Sunday morning before coming to the Bible class at Forest Avenue. Every two weeks they conduct a meeting in the slums, alternating with two different rescue missions. The member who is not personally trying to save souls is exceptional rather than unusual. There are a hundred who have definitely pledged themselves to pray for the local work and the work in Tibet every day, and they will do it, too. There is no power can withstand the kind of praying that is going on there, for a large part of them are ready to back up their prayers with the last cent or any service they think the Lord would require. The Lord only knows what will yet take place at Forest Avenue and in Tibet with such prayer backing. Before I left the pastorate, in January, I kept hearing from many outside sources that the work must inevitably go down somewhat. I did not believe it, and the members did not, for we had all seen so many things take place before that we had to humbly acknowledge that the Lord was running the whole thing. Now things are going better than ever before. During February they had a large number of conversions at Forest Avenue. They were not planning to have a meeting this year,

and they got to discussing the matter at board meeting. They all prayed about it, and decided that Plopper should begin a meeting with home force on ten days' notice. They did this and had thirty-six conversions (March), this in addition to the fact that there had been two big meetings in the last two years and that everything possible had been done the year around to glean the field. And now the harvest ungathered seems larger than it has ever been in the past. Every one is lined up with Brother Plopper. I say "with," for they do not line up "back of" the preacher there. It keeps a preacher half scared all the time for fear he will be left behind, tagging along out of sight. Plopper is just the right man for the place, and there will be a great work there in the future. I doubt whether we have many churches on the mission field or at home that are trying any more zealously to serve the Lord. You will pardon this long letter, but I thought that it would be refreshing to you to have a little description of one church that has Christian vitality and that is not primarily concerned about repairs or a new building, and so far as I have heard expression on the pipe-organ question, only hopes they will never want nor have one while multitudes are perishing in need and without God.

Nature's Cruel Children.

A. F. HENSEY.

Friends, back of the problem of ignorance, back of the problem of the witch-doctors, lies the blackness of the human heart and the foulness of the African social system. Polygamy is the universal practice. A man who has not had two wives has not attained to that position where he can command the respect of his fellow-men. It is a land where slavery exists in its worst possible form, a land of midnight darkness. The longer one stays among these people, the more one becomes convinced that this is an absolutely unmoral people. As I go along the streets of the heathen villages, see those foul, ill-smelling, blackened bamboo huts, wherein the people live little better than animals; and then return-

ing to beautiful Bolenge, pass through that part of the town which has become decidedly Christian, and see there the splendid little cottages which have been erected by these men—over and over again I say to myself, "Here is a real miracle of Jesus Christ." Let any man come to me and say the day of miracles is past, or pointing to any of the miracles of Jesus Christ, question, "Is that really true?" I say to all such: "I knew Boseb'aende when he was a wild cannibal breathing out threatenings and slaughter. I saw that man made over again, transformed by the gospel of Jesus Christ." No one need come to me and say that the miracles recorded in this old Book are hard to believe. I know

it is not true; for in the land of which I am telling you, the very miracles of the Book itself happen over and over again.

It is hard sometimes to realize how very cruel these people can be. Go along the pathway, and you will see marching along a great army of ants, marching in a solid column two feet wide. Some day, mayhap, you will see a man or woman, a boy or girl, tied down there by some enemy to be eaten alive by those insects.

This is a land where man is maternally inclined, but it is also a land where the man expects the woman to obey. If a man's wives are unruly, very likely he will take the most disobedient of all out into the sun under the equator and tie her down there on her back; then he will cut off her eyelids. There she must look up into the burning sun until she dies or until he mercifully relents and looses her, when she must go about blind to the end of her life.

In that land a missionary was traveling along. He came to a place where the jungle seemed to be the thickest. There he found a boy of perhaps ten or twelve years who had been cast out by his parents because there had come upon him one of the malignant diseases so common in Central Africa. He was covered with sores from head to foot and had been cast out by his parents to die. The missionary took him home, and in a few days the flesh came back upon him, and he was playing about. One day the missionary observed that this boy had come into possession of a chicken. In a day or so he saw that some one had cut off one leg of the chicken right close up to the body. The missionary was shocked and spoke to the boy about it. The boy was not at all agitated. He said: "That is all right, white man. I did that myself." "What did you do that for?" "I got hungry and cut it off and ate it." The missionary, waxing a little wroth, said to the child, "Do n't you know that is cruel?" "Look here, white man," he replied, "I am not rich like you are. I can not afford to eat a whole chicken at one time." Here he is in the forest, thrown out to die. Here he is with a chance

for life; but in his blood the old passion, the old cruelty which, if they are not changed, will make him, when he grows up to manhood, as cruel as were his fathers. Born with him is that cruel passion for blood. In his manhood he will treat men and women just like he treated the chicken in his childhood.

This is a problem of the gospel—to change the hearts of men, to purify the fountain of their lives, to cleanse their hearts.

One of the most significant signs which we have seen of the coming of the Kingdom in this land is that when we have had the hungry, the afflicted, the suffering to care for, many of those who in the old days were counted as cruel and bloodthirsty have over and over again made these brethren. Another sign of the coming of the Kingdom is that, over and over again, these men have put their own lives in jeopardy, being beaten with many stripes, stoned, and cast into the river to die—all for the sake of the gospel, which has made them over again. Whenever into a man's heart there comes that which makes him willing to suffer as once he made others suffer, we are sure that the coming of the Kingdom is not so far off.

Bolenge.

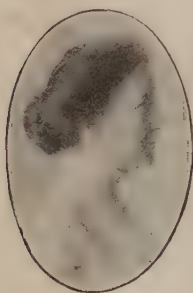


A smiling old chief of a village near Bolenge. These heathen people do not often smile.

The Sorrows of the China Famine.

KATE G. MILLER.

So many of the famine refugee women have been coming to the chapel—all with the same tale of nothing to



eat, no work procurable, and a final refuge in begging. This, however, yields but small returns. "I have begged all day," one woman said to me, "and just these two small cash," holding out two grimy cash pieces (the cash, you know, is about one-twentieth of a cent). Another one pleaded with me to get work for her husband, and when I told her I had tried, but could not get anything, she said "he would be willing to work for sixty cash a day," and I had to tell her that even at that there was nothing I could get for him. I told the woman that after a while there would be work for her husband to do. "But we have n't anything in the house *now*; what will we do until then?" One can sit and hear another person tell of half a million people starving some thousands of miles away, and yet turn down the appeal; but when you are brought face to face with the man or woman who is starving, and when the appeal is made directly to you,

it's a very different matter. I felt that I had to do something, and so did what I'm afraid was n't very wise. I told the woman to come to the house the next day and I would try to give her some sewing to do (one could never give money outright; we must make some pretense of having them work it out. The other way has been proven disastrous too many times for it to be tried again). Simply telling this woman to come to the house does n't sound like a very reckless thing, but where there are so many people in such distress, once you start this sort of thing you are liable to be overrun. And this woman did bring with her the next morning another woman, one who had been begging me to get work for her brother—or some relation—I've forgotten just who it was. I gave the two women some work to do and paid them sixty cash apiece for their three hours, and they went away happy. I shall of course have to try to give them daily employment until some relief work is opened for the men. And I think I can manage with two, but there are so many others who come, one almost despairs of doing anything at all. I'm so hoping, though, that the work for the men will be begun soon—that will relieve so many families.

Wuhu, China.

The Terrors of the Plague in India.

DR. MARY M'GAVRAN.

Yesterday a man wandered into our compound. He looked ill, staggered as he walked, and carried a bundle of bedding which seemed too heavy for his weak arms. At a narrow ditch he stumbled and fell, cutting his knee and forehead.



One of the men came to call me, saying roughly that the man refused to go. I talked to him and got him to sit down under a tree to rest. He rested his head on his knees and was so tired.

It was almost dark, and his vague statement that he had left his house unlocked and must go home, repeated again and again, did not help us to locate him. He looked at the ground as if longing to lie down, but did not dare to do it.

At last a man came by who knew him as a well-to-do merchant in Damoh. His head and hands were burning hot, and he was ready to drop with weakness. He had lost his way and was determined to go into the jungle, but we knew that would mean sleeping out all night or dying alone; so we persuaded him to go toward the town, for he would not stay.

There were four in the family: the father and mother, a son and his wife; the young people had fled from the city

when the plague first came, and were safe in a distant village; and now the mother lay dying, and the father's fever rose higher and higher. Not knowing what he did, he left the house and, wandering away from the town, came our way. We saw him safely to where some friends were camping, but he would not stay and wandered on toward the town. Last night he lay on the ground, and to-day he found his home and his dead

wife; and now, in less than twenty-four hours from the time he was here, he too has been taken to the burning ghat.

It is all very sad; the terror, the sudden sickness, the bitter partings and broken homes. The plague has been in India for years, but it has never come quite so close to us before. Never touched the people we knew with such a heavy, merciless hand.

Damoh.

Conference on the Extraordinary Situation in China.

Seventy-five officers, members and furloughed missionaries of twenty-eight Foreign Mission Boards of the United States and Canada having work in China met in New York, February 29, 1912, at the call of the Committee of Reference and Counsel, to consider the extraordinary situation in China and the consequent duty of the home churches. After a long and interesting conference as to plans for China's evangelization, the following message to the churches was adopted:

"The representatives of the Foreign Mission Boards of the United States and Canada which are carrying on missionary work in China, having carefully considered together the situation which China presents at this hour to the Christian Church, desire to address this word to the Christian forces which are at work in the new republic and to the Christian agencies in North America, to which China has looked and is looking now for her main sympathy and assistance.

"The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences

will affect the whole world and be unending.

"This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the gospel, and not these conceptions only but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

"The time for which we have long worked and prayed appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian Church, with its 278,628 members, and with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light and life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

"We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith

which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure and unfused gospel may be preached to the nation, and that on the other hand the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.

"In the effort to which the Christian

forces of the nation will now give themselves with a new zeal to carry the gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the home Church to meet the emergency with unceasing prayer and unwithholding consecration.

"We earnestly renew the appeal made by us in January and supported by President Taft, the American Red Cross, and the China Famine Relief Committee for generous contributions to save the lives of the 3,000,000 people in China who face starvation unless help is given at once. (Contributions may be sent to any Foreign Mission Board, to the Red Cross, or to the China Famine Relief Committee, 1 Madison Avenue, New York City.)



Missionaries who served in the great Missionary Exposition, "The World in Cincinnati." The Foreign Society furnished seven of these. Six of them can be seen to the right in the picture. No 1, E. W. Erskine, Japan; No. 2, Chas. P. Hedges, Africa; No. 3, Dr. A. L. Shelton, Tibet; No. 4, Mary Kelloy, China; No. 5, Stella Lewis, Japan; No. 6, Mrs. Shelton. Mrs. Erskine, who also helped, is not in the picture. These missionaries had charge of the various sections of the Exposition, representing their various countries, and added greatly to the interest of the Exposition.

"Especially we ask the Church to pray:

"For the people of China, this great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational, and moral readjustments.

"For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

"For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

"For full religious liberty in China.

"For perfect union among the Christians of every name.

"For a spirit of true independence on the part of the Church in China and of perfect co-operation with the Missions of the Churches of the West.

"For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

"For the purity of the gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

"For a right attitude on the part of all governments toward the government of China.

"For the Manchus and the Chinese alike, that they may find Christ.

"So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of his world-wide Kingdom by an unprecedented advancement. May the Church in China and in the

West be found equal to this opportunity!

"We request pastors to read this message to their people, and we appeal to the men and women of the churches by their prayers, their counsels, and their enlarged gifts, to aid in meeting the call which is now coming from our Lord in China."

Do Missions Pay?





Esther Li Pio, a Chinese girl who was rescued by Mrs. Jas. Ware, of Shanghai, China, when she was four years old. Her feet dropped off from footbinding and she uses artificial limbs. She is being educated for a teacher in the girls' school at Nankin, under the direction of Miss Emma Lyon. She is a bright, happy Christian girl.

YOUNG PEOPLE'S DEPARTMENT

The Christian Endeavorers have been generous in sending funds for the relief of the sufferers from famine and flood in China. Offerings are coming in every day, and we send them on at once to our missionaries to distribute as they think wise. Another month remains before the famine sufferers will be relieved by the coming of the rice crops. Let the societies that have not sent an offering do so at once.

Sometimes the Endeavorers ask us just how much influence the Damoh Orphanage has upon the boys who are in its care. Here is a recent letter from Dr. McGavran, giving one instance of the effect of Christian teaching:

"The other day I was sitting on the ground in a court-yard, surrounded by women and children. It was in a village, six miles from Damoh, and I had gone on my bike seven miles from our house about one o'clock on a hot spring day. I was glad to sit in the shade on the cool ground. I had been talking to the men outside and giving medicine to some children, and when I went inside the house to see the women several boys followed me in. One, almost a young man, joined in the singing and afterward said, 'Now, tell them what the song means—about Jesus.' I was surprised to find him so familiar with Christian songs, and found, upon inquiry, that he had been to school in Damoh and had heard a great deal. He had a Christian  songs, too.

"I remember  to that very village about two years ago and having the people run and hide when they saw me. This time I could have stayed

till dark singing and talking. They knew all about the mission, even to our bungalow 'in the jungle.'

"The work is slow in India, and it encourages us to have people *ask* to hear. We are not only to preach the gospel, but to make *disciples* of all nations. There are a dozen boys in the orphanage who should be Christians. We are so anxious about them.

"MARY MCGAVRAN.

"*Damoh, C. P., India.*"

SUMMER CONFERENCES.

At this season of the year our minds are turning to thoughts of vacation pleasures. Just here we wish to call to your attention the Summer Conferences of the Missionary Education Movement. If you have ever attended one of these meetings it is not necessary to remind you of the many advantages and the great delight of ten days spent in a conference. They provide:

Training for leadership in local and general church work.

Inspiration to higher and nobler personal living.

A chance to think about the work of life.

A fellowship unsurpassed and never to be forgotten.

Wholesome recreation in the midst of nature's beauty.

WHO OUGHT TO GO.

Pastors.

Sunday-school superintendents, teachers, and officers.

Members of the adult Sunday-school classes.



Members of all missionary committees.

Officers and members of the Christian Endeavor societies.

Mission Study class leaders and promoters.

Young people with the capacity of leadership.

WHERE THEY ARE HELD.

Blue Ridge, N. C., June 25th to July 4th.

Silver Bay, N. Y., July 12th to 21st.

Cascade, Colo., July 5th to 14th.

Lake Geneva, Wis., August 2d to 11th.

Whitby, Ont., July 2d to 9th.

Knowlton, Quebec, July 11th to 18th.

Woodstock, Ont., July 22d to 29th.

Lake Geneva, Wis., is perhaps the most centrally located for our people. The Conference will be held in the Y. M. C. A. camp grounds, right on the lake. The grounds are beautiful, entertainment all that could be desired, and the association the finest to be found anywhere. The morning hours are devoted to mission study, open parliaments, institute work. The afternoon is devoted entirely to recreation, rest, and personal interviews. In the evening platform meetings are addressed by missionaries and missionary secretaries.

We will be glad to send full information regarding any of these conferences upon request.

The Heroic in Missions.



R. Ray Eldred and family, taken just before Mr. and Mrs. Eldred proceeded to the Congo last year. Owing to the tropical location of the Congo, little children can not be taken there to live. These three little boys are in America while their parents toil in Africa. The children are in the G. L. Wharton Home for missionaries' children at Hiram, Ohio. They are being tenderly cared for by Mrs. M. D. Adams, the efficient matron of the home.

AMONG OUR MISSIONARIES

Letters from the Field.

INDIA.

PROGRESS AT HARDA.

H. A. EICHER.

The work here is progressing encouragingly. I have found the high-school work here quite a large and heavy work for me



and for my experience, just as I had expected to find it, but I am gradually getting hold of the reins. I am glad that I could be some time with Mr. Cunningham, and thus get much benefit from his help and advice. In our class that goes out from the high-school this year

we have two Christian boys of the Christ-Women's Board of Foreign Missions, two from the Foreign Christian Missionary Society, and one of the Friend's Mission. We are hoping for them to come out well in comparison with the bright Brahmin boys. The Brahmins are the scholars of India, and their boys stand well in educational circles. Our boys are largely picked up from the lowest and poor classes, where education is not known, but we want to show that the poor Christian boy with proper training can compete well with the rich Brahmin boys of educated parents. The Brahmin boys also go out quite different from what they came in. They came prejudiced and bitter against Christianity, but sitting under the teaching of the life of Christ for several years has made a great change in them. They may never become Christians, but they are forever changed in their attitude toward Christianity and the missions. They have largely come to accept the great principles of Christianity as true, and their attitude toward their old customs, etc., has been changed. They now stand for the uplift of the lower classes, the education of the women, the breaking away from caste in many things, and other such changes, that in the future, when they become the

leaders of their people, will mean a transformation in Hindu society and will mean a great step toward the evangelization of India. Their children will not have the opposition to meet and the hindrances and obstacles to overcome that they have had, nor the prejudice against Christianity to be overcome.

JAPAN.

Hongo Church in Tokyo has a fine lot of young men. They have a Christian Association which meets monthly. They are interested in building up the church, and no stranger ever enters without a friendly greeting. A good feeling prevails. A young man who recently joined the church has met with considerable persecution, but remains firm.—Fred E. Hagin.

DO THE JAPANESE NEED CHRIST?

C. E. ROBINSON.

The message that I beg to offer is the same old story: The harvest truly is plenteous, but the laborers are few. Pray ye the Lord



of the harvest that he send forth laborers into his harvest.

A part of the district in which I work is Fukushima Ken; a ken is a political division corresponding to a State, but smaller. Well, in the State of Fukushima, in North Central Japan, there is a population of over a mil-

lion souls. There are 1,900 towns and villages in which there is no Christian work being done at all. In that needy field we have only two Japanese pastors and five Sunday-schools. One of the pastors is a faithful old brother whom we call John the Baptist. His real name is Yojiro Kawamura. He has baptized twenty people during the calendar year that has just passed. The other man is pretty good at Sunday-school work, but is not accomplishing much as a preacher. Some other missions are at

work in this ken also; but counting all the Protestant preachers, there is only one to every 47,000 people. Something is being accomplished, but with the present force the process is pitifully slow. This ken is only one of the forty-three that make up the empire. Some of the others are more needy, and some less. Miyagi Ken, in which Sendai is located, is one of the districts where Christian workers are the most numerous, but even here it is estimated that 46 per cent of the people have no adequate means of hearing the gospel.

I was told by a new missionary the other day that the impression prevails in America that the Japanese are civilized and do not need the gospel. But that is no argument. Most of the sinners that you preach to in America are civilized, but they need Christ just the same. Civilization and eternal life are not synonymous. Nevertheless it might be well to say a word about the degree of civilization that prevails here.

The Lord's Day is not observed. The stores are all open on Sunday, the same as on any other day; the schools do not hold regular sessions, but have boat races, field days, and such like, on Sunday, whenever it suits their convenience. The farmers and laboring men do not stop their work. It is hard to see any difference between Sunday and any other day.

The people are woefully addicted to the use of liquor and tobacco. We buy our groceries at a store where all kinds of liquors are sold. There is nowhere else to buy them. All the grocery stores keep the stuff. When we ride on the train we are stifled by the tobacco smoke. Why do we

ride in the smoker? do you say. There is no other car to ride in; all the cars are smokers. A lot of the women smoke, as well as the men. There is much of drinking and drunkenness here. I have no statistics on the subject, but the number of wobbly men I have seen makes me believe that drinking prevails more widely here than in the United States.

Idolatry prevails. In every house not thoroughly Christian there is a family god-shelf, and the gods are shown some respect. I am told by our pastor here that the educated people have no faith in these gods, that it is only custom, etc. Nevertheless it is idolatry, and the tenacity with which they cling to the family gods in some homes supposed to be Christian shows that these idolatrous customs have a strong hold on the people. Many have cast this idolatry out of their intellectual lives, but in their feelings the idolatry still remains. Religion involves more than the intellect.

A great deal is said in America about the divorce evil, and it is a sad thing that in our beloved country the divorce rate is twice as high as in any European country; but here in Japan the divorce rate is three times as high as it is in America. And then not all the separations are counted.

Japan also heads the list of nations in regard to the number of suicides. It may be that the number of people here without God and without hope is proportionately large.

The social evil I have not mentioned, and doubtless many other iniquities could be mentioned showing the need of this people for the gospel—the only power under



Four little maidens of the Sunrise Kingdom.

heaven that is able to save as well as to civilize. Pray for us. We feel our insufficiency for the immense work that needs to be done in these fields.

Sendai.

PRAYERS ANSWERED.

C. F. M'CALL.

A few weeks ago I wrote you, asking for special prayer for a meeting that was to be held at Tsuragaoka. You can't imagine



how happy I am to be able to tell you that the meeting was blessed of God, and your prayers and the prayers of many others who were praying were heard of him. Mr. Goto, who is this year teaching in the Bible School for the first time, had promised some time ago to be with us

and do the preaching. As thorough preparations as possible were made before the meeting began. Special prayer-meetings were held in the Tsuragaoka church. A call to prayer was sent to all the churches of our Brotherhood in Japan as well as to the missionaries and others who would be interested. So with twelve or fifteen hundred people united in prayer, feeling our own unfitness for the work, and willing to give the Lord of the harvest all the glory, we entered upon a line of work new to most of the workers here. Until recently even our leading brethren have felt that a meeting of more than two or three nights was impossible; that the people would not attend. This man Goto had already found out that men's hearts are hungering after God, and that they will come to his house until they have learned how to be saved from their sins.

On Wednesday night a meeting for prayer was held for those who wanted to help with the work in an active way. Not all the church was present, but those who came meant business. Before the meeting was over the Presbyterian pastor with a half dozen of his people came, saying, "We want to help if we can be used." That, by the way, is a sample of the union we see practiced on the mission field all the time. Some Wednesday night after your prayer-meeting go around to a neighboring church which is preparing for some special work and tell the pastor you can't do much, but you are there to do what you can.

Well, Thursday night we began. Goto

San said, "We must keep them happy;" so he began in a lively tone. This policy he followed through the whole meeting. Making every one happy and optimistic, he was able to speak to them in a powerful and convincing way of their sins and their duties and responsibilities. On Friday Miss Armbruster and Miss Satio arrived to help with the music and the work among the women. Friday night and Saturday night saw the audiences increasing instead of decreasing. Sunday morning saw the regular Bible school, preaching service, and the observance of the Lord's Supper. Sunday afternoon a special meeting was held for women. Sunday night we had a strong sermon. Every one was in prayer. When the preacher had finished he said, "If there is any one here who is willing to die for Christ—yes, willing to die (and these people know what that means)—or, better, if any one is willing to live only for Christ, let him stand." There is no need that I should try to tell you what rejoicing there was in our hearts when eighteen people stood in two or three minutes. The second to stand was the highest honor man of the graduation class of the middle school—a fine lad of about eighteen or twenty years. A teacher of the primary school who had been present nearly every service, we saw, was wonderfully convicted of sin, but could not stand. After the service he said, "I can't yet say that I would be willing to die for Him." However, before the close of the week he was entirely persuaded. This man said, "It's the warmth and life that appeals to me."

Each night thereafter an after-meeting was held for these inquirers, affording opportunity for additional instruction. When the week had come to a close, forty people had said, "We want to stand for God and with his people." Of this number about half have been already or soon will be baptized. The rest are organized into classes to be taught. The work of the pastor has just begun, and your prayers were never needed as much as at present. Remember this pastor's name, Shirai. Every week he must spend Monday and Tuesday in a town ten or twelve miles distant. He has no time for blue Mondays, you see. Among the other things that inspired us was a similar meeting being conducted in the school station, Takinogawa, Tokyo. Reports were exchanged every day. They, as we, were blessed according to their faith.

Besides the results already mentioned and the strengthening of the church these others might be mentioned. At least two people, one man and one woman, decided to give their lives to Christian work. And,

brethren, there is nothing needed so much as Japanese workers. One good one is worth a dozen (I speak advisedly) foreign workers. From this and the Takinogawa meeting the people can see the possibility of such meeting. It's simply impossible for any one to believe without hearing, and one or two nights is not enough. Pray that this kind of preaching may grow in favor. Then, again, the optimism and strength of his message. He said that Christian people had more to make them happy than any others. (You have heard that before. Do you believe it?) He was careful not to offend, but absolutely fearless. Along the line of self-support he delivered the strongest message we had ever heard from a Japanese. His was very much the message of the Men and Forward Movement, I think. He told the church that the time was past when a man could feel he had done his duty when he attended church on Sunday and prayer-meeting on Wednesday night. That men must go about the Lord's work with the same zeal as they do their own, and that they must invest in it their money and their time. Remember these new converts and those who are studying and the pastor.

Akita.

CHINA.

NANTUNGCHOW.

JOHN JOHNSON.

Speaking generally, the work of the past year has been more intensive than extensive. Large crowds have gladly heard the Word, and a number have expressed their desire to be Christians, but we have felt justified in baptizing only one. In the coming year we hope several who are now under instruction will join the church.

In several ways the work has suffered more than in previous years. Dr. Liu, our devoted voluntary helper for the six years of our residence in Tungchow, removed to Chenkiang; our regular evangelist has been absent, attending the Bible School in Nanking; slanderous reports regarding our work have been published in the native press. Notwithstanding these hindrances we rejoice that the members as a whole have been faithful. Some of them are diligent students of the Word, and promise to develop into useful workers.

Each week eleven meetings are regularly held in our two chapels. Six of these are for the proclamation of the gospel, and five for prayer and Bible study. At a series of meetings held by Mr. Ware and others in February, our chapels were crowded, and great interest was aroused. The audiences

included many of the shopkeepers and some of the literati. Fifteen persons professed a desire to become Christians, of whom only a few, however, have proved sincere.

Early in the year the native church assumed financial responsibility for evangelistic effort in the neighboring town of Hsingdi, where two of our members reside. A chapel has been rented and the church plans to send two of its members to preach there once a week.

The demands of the evangelistic and educational work in the city have precluded the possibility of doing much itineration. Unless we can have another missionary to help, itineration must perforce be largely neglected.

The reading-room has been open several hours each day and has been well patronized. The evangelist has been in attendance to converse with visitors.

Our Boys' Day-school has made good progress. The attendance is now twenty-five—five more than at the close of last year. There is a marked improvement in discipline and efficiency. We have practically adopted the Nanking University Middle School curriculum, and in another year hope to have several students ready to enter the University High School. That the Bible teaching is beginning to bear fruit is evidenced by the fact that four of the pupils confessed Christ at the special meetings already mentioned. Our present premises are very cramped and unsanitary; this is an important educational center, and unless we do our educational work thoroughly, in up-to-date buildings, we can not expect the best results.

For 1910 our two colporteurs continue to hold the record for the largest number of Scripture portions sold in any of the Eastern provinces. Their sales totaled 151 Testaments and 16,956 portions. Many of the more important towns and villages have been visited, but thousands of smaller villages and hamlets in our immense field of 8,000 square miles are still untouched.

We wish to acknowledge the hearty, faithful co-operation of our few native helpers in these efforts to evangelize the people, and also to express our gratitude to God for his unfailing grace.

MRS. JOHN JOHNSON.

During the year work among the women has been steadily maintained by our Bible-woman, Mrs. Jing, under the superintendence of Mrs. Johnson, who has attended and assisted at most of the meetings. Though the women of Tungchow are densely ignorant and superstitious, we are confident that patient, prayerful effort will,

with the blessing of God, eventually bear fruit. We continue to hope that the Foreign Christian Missionary Society may soon be able to send two single ladies to take charge of this important department of the work.

DR. AND MRS. M. E. POLAND.

Mrs. Poland and I have continued our language study during the year. I have tried to avoid doing any medical work, but it has seemed impossible to escape it entirely. I have treated about 200 patients and collected \$250 in fees.

We have succeeded in purchasing a piece of land for a hospital, which has been cleared of several Chinese buildings in preparation for putting up the new hospital, for which the contract has been let. We believe there is a great future for medical work in this large city.

CHINA IN EVOLUTION.

EVA MAY RAW.

The son of the first president of the Chinese Republic, in accepting a Bible presented by some Christians, said, "My hope is that I may be guided by the spirit that dictated this book."

"The prevalence of Christian sentiment in the new government is encouraging. The other day a foreigner who is on the anti-opium campaign was here and had a

little business with the governor of this province. There were four officials in the room, and it occurred to him to ask if any of them were Christians, and, to his amazement, he found they all were. One of them said, "Let us have a prayer-meeting." And they did right there in the government headquarters.

"We had an interesting trip to Hsia Kwan the other day. The train was full of soldiers. A young Chinese with a Red Cross badge, a very nice-appearing fellow, scattered some leaflets with a Christian hymn in Chinese. It had a good, lively tune, and he sang it and had every one else singing with him. He held a regular evangelistic meeting all the way to Hsia Kwan, half an hour. It does your soul good to find things like that independent of any mission or missionary.

Another very interesting thing this week was a feast the merchants gave to the foreign committee on the Manchu work. (The caring for the wounded and destitute Manchus, the enemies of the republic.)

You see, the Chinese officials are putting up the money and we are doing the work. The feast was at a clubhouse, and the interesting thing was that they asked a missionary to ask the blessing. Maybe that does not sound extraordinary, but the old missionaries say they doubt if it ever happened in China before. Oh, we are advanc-



Banner Class at Marshall, Mo., in the Children's Day Offering of 1911. This class gave \$150 and every member was in the Five-Dollar League. The teacher is Mrs. W. N. Wilson; the president of the class is Miss Nannie Rummans.

ing when we have prayer-meetings in the government headquarters, soldiers singing gospel hymns, and a heathen board of trade asking a blessing.

Soldiers drill everywhere, so the children play soldier naturally. The other day, while walking on the wall, I passed a crowd of a dozen or fifteen boys, just little chaps, having a fine time at this soldier business. They saw me start on my walk, and evidently had this planned for me when I came back. They marched to meet me in regular file, stamping their feet, and shouting: "The governor has come. The governor has come." I did not catch the point for a minute. Then the leader said, "You are the governor, and we are your bodyguard." "Oh," I said, "I am not worthy of such an honor." That is the usual conventional phrase. "Yes," they said, "you are governor, and we have come to escort you back to your ricksha that is waiting below the gate." They were all pleased to death that I would play the game. "You are too polite," I said; "your courtesy is too great." "Courtesy, not at all," they said; "we are soldiers, and you are the governor, and, of course, we must see you safely to your ricksha." Two of the little ones got so eager that they were pushing ahead, and a bigger one fairly thundered at them: "You! What do you mean going ahead of the governor? You are the limit." (The Chinese have that expression.) "Don't you know how to treat the governor respectfully? The governor goes ahead, and the soldiers behind." And so they tramped off down the steps to where my ricksha was waiting, and asked my ricksha man if he knew that this was the governor of the province that he was pulling.

Wuhu.

TIDINGS FROM SHANGHAI.

JAMES WARE.

CHINESE NEW YEAR.

February 18, 1912, will always be remembered as the last day of the last "Chinese" New Year. According to the provisional government of the republic, New Year's Day began January 1st, substituting the solar for the lunar calendar. But as it was impossible to settle annual accounts and contracts at that time, the year was allowed to end as usual with the twelfth moon.

THE CHINESE COMMONWEALTH.

With the twelfth moon passed away the Manchu dynasty, the last of a long line of dynasties, thirty in all, which reach back,

according to Chinese records, into the dim and misty past to the reign of the Yellow Emperor, 4,610 years ago. The new year rises upon "the Commonwealth" with Yuen Shi Kai as president, he having been elected by the Nankin Provisional Government with a unanimous vote. True to his resolve, and without a pang of jealousy, Sun Yat Sen resigned his provisional presidency as soon as Yuen was ready to accept the office. But forever Sun will be known and honored as "the Father of his country."

A DAY OF REST IN SIGHT.

The government is now contemplating making Sunday a national holiday. This will be a tremendous boon to the teeming population of this land, whose only relaxation from labor hitherto has been during the few days allowed at New Year. Thousands of Christians will thus be enabled to attend the regular services of their churches, while the evangelistic services will be thronged with outsiders.

NATIVE JOURNALISM AND IDOLATRY.

One of our prominent native papers in a stirring article proposes, in order to raise the retiring pension of the emperor and his court, of 4,000,000 taels (\$2,500,000), that a pro rata tax be levied upon every temple throughout the land sufficient to cover the amount needed. The priests and their colleagues, the vast army of fortune-tellers, are aghast at the turn affairs are taking. The fortune-tellers are at their wits' end, as, on account of the change in calendar, all the lucky and unlucky days will be hopelessly mixed, so that the fortunate and malignant stars will not know when to exercise their respective functions. In the words of one of the soothsayers, their business is t'so p'ang; literally, "busted open."

EXIT THE DRAGON.

The dragon flag has disappeared entirely, and its place has been taken by the five-colored union flag of the republic: red, yellow, blue, white, and black; the colors standing respectively for Chinese, Manchurians, Mongolians, Mohammedans, and Tibetans. But, although this emblem has disappeared, the dragon himself has not yet gone out of business. Upon receipt of the edict of abdication, Sun Yat Sen went with a long retinue to the Ming tombs at Nankin to offer sacrifices and to acquaint the spirits of the long-defunct Ming emperors of the overthrow of the Manchu dynasty and the establishment of the republic. But, although idolatry is very much in evidence, the Chinese Christians rejoice in the change of flag and unhesitatingly believe

that the prophecy regarding the final overthrow of the dragon, as recorded in the twentieth chapter of Revelation, will be literally fulfilled.

NO REDUCTION IN THE LORD'S OFFERING.

A Chinese woman, a member of our Shanghai church, gave the following splendid testimony when called upon by the pastor for her offering: "During the year I have been sorely pressed for funds, and have had to practice the strictest economy to make my income spin out. But I have not economized in my gift to the church. I had pledged \$10 for the year, but instead I am giving \$15.

THE HUMOR OF THE NEW CHINA.

KATE G. MILLER.

The military spirit is in the air, of course, and the soldiers are everywhere; you can't turn a corner that you don't bump into them, individually or in squads, and ten children out of every nine you see on the streets are marching along with their little fat stomachs stuck out in a would-be military attitude, timing their steps to a staccato, "I, er; I, er" (one, two; one, two). The New China flags are, of course, everywhere—the black, white, red, yellow, and blue stripes, representing the five peoples of China: native Chinese, Manchus, Mohammedans, Tibetans, and Mongolians. (I believe I have the list right, but I would n't swear to it.) In speaking of the changes, I must not forget the very general queue-cutting of the past few months. Almost all of the men of the better class, or a large part of them at least, have dispensed with their queues and are going about with styles of hairdressing such as never were seen before on land or sea. You have no idea of the number of variations possible between the two extremes of closely-shaved head and long locks hanging artistically about the ears, over the forehead, and down the back. And when you take any one of these styles and top it off with a narrow-brimmed hat, shaped like a chocolate drop, done in pale lavender quilted satin, or perhaps in vivid green, you have a combination that I think America could not afford a match for. I think the wearers of these novelties fondly believe that they are imitating the latest foreign styles in headgear.

Wuhu.

PHILIPPINES.

FROM LAOAG.

DR. C. L. PICKETT.

Number of treatments for the month, 1,243; minor operations, 23; major opera-

tions, 4; towns visited outside of Laoag, 10; visits to the homes of the sick, 35; in-patients in the hospital, 8; number of conversions during the month, 13. This does not include the work of Miss Siegfried, who is busy all the time. I find that the work needs closer supervision and watch-care. Some of the old converts have grown cold, and others might be doing a good deal more than they are doing if they were adequately directed. We discharged one of our evangelists because of immorality and are investigating another. The medical work has never crowded us as it is doing now. To adequately handle both the medical and the evangelistic work we need another man very much. It is hard to spare two or three days for an evangelistic trip when forty or fifty patients are coming every day for treatments or consultation. I have had to refuse calls from other towns several times to visit the sick, simply because I could not get in the time.

During the month we purchased for our hospital and have made the first payment of \$500. We are arranging plans for remodeling and adding to the building. We are hoping very much to get it in shape before the rainy season. There is sufficient ground on the plot to quadruple the present building and still have good room for a residence alongside. At present there is no resident property near that can be rented. What the future may bring forth I do not know, but we do not care to live in the hospital, if it can be avoided. It is n't safe for our own children. We are getting enough of it under present arrangements. All that is in the future, however, and we will keep the present house and await developments.

All are well, and Miss Siegfried is at present on a visit to our church in the Cagayan, around the north end of the island. All in all, the work is very hopeful and encouraging. There are a good many perplexing problems that call for the exercising of care and patience.

A REPORT FROM MANILA.

W. N. LEMMON, M. D.

Dr. Pickett arrived at Laoag about November 19th, and on December 1st I turned the work into his hands, and from that date until December 15th I was preparing to leave.

While there, and for eleven months of last year, we had in the field 230 baptisms, over 15,000 patients treated, over 300 surgical operations, two new churches begun, one among the mountain people east of Laoag, one chapel remodeled at Pesaguine,

where Mr. Rains married the couple, organized one Sunday school, organized the Ilocos Norte native convention, and bought two lots.

At one time the elder of the congregation gave a lot, and the brethren were planning to go to the mountains and get lumber to begin their chapel. The Laoag congregation pledged enough to pay their own pastor and expenses, thus becoming self-supporting. They had made good for three months, putting their money in safe, that they might select a pastor, as the one serving the congregation had to be suspended for improper conduct.

Miss Siegfried held a very successful school during the month of October, with twelve or fourteen girls in attendance being taught Old Testament history, Acts, Christian evidences, Sunday-school methods, hygiene, and sanitation. This has proved to be a very strong method of work and will place in the Laoag congregation girls who can do much for it. In fact the woman's work is where we are weak, and, should this be continued, it will reach the future homemakers.

Manila, P. I.

Missions in the Sunday School.

MAY MISSIONARY PROGRAM.

(Do not attempt to give this entire program; 5, 6, and 7 are co-ordinate. If your time is limited, use but one of them with the other items in the program.)

1. *Missionary Hymn.*

2. *Memory Verse.* "And I, if I be lifted up, will draw all men unto Me." John 12: 32.

3. *Prayer* (using the topic from the Mission Prayer Cycle for 1912. Give brief explanation of topic before prayer.)

4. *Missionary Incident.* (To be told, not read.)

HOW A STARVING ORPHAN BOY WAS SAVED.

During the great famine in India fifteen years ago, one of our missionaries at Damoh picked up a starving orphan boy one morning. His father and mother had died of starvation, and his own body was reduced to a mere skeleton, and he was unable to walk. He was put with the other four hundred boys that had been picked up during the dreadful famine, and was carefully nursed back to strength. Damaru's ancestors were of the lowest class in India. They were beggars and outcasts, but this boy was bright and began to make splendid progress in the school. He developed into a broad-shouldered, muscular lad, and within a short time became a member of the Church. In a few years he was president of the great Christian Endeavor Society at Damoh, and then he decided to become a minister of the gospel. He was sent to our Bible College in India, and graduated two years ago with honors. He is now pastor of one of our native churches in India. He was a poor, little starving skeleton that morning when the missionary picked him up. He did not look very prom-

ising, but the influence of the missionaries, the church, and the Bible College has made of him a splendid evangelist and preacher. This is the kind of work the missionaries are doing, and this incident certainly answers the question as to whether foreign missionary work pays or not.

5. *Map Drill on India.* (The map can be reproduced on the blackboard or a large sheet of paper, using the model outline map suggested.)

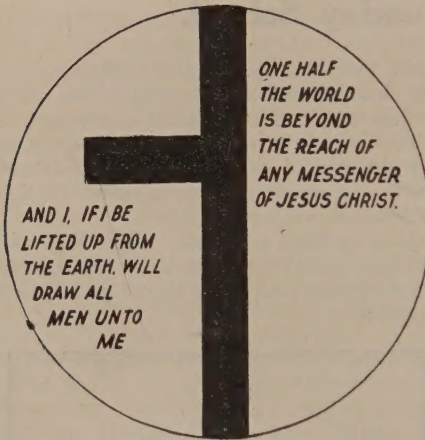


Note.—The squares mark the stations of the Foreign Society, the crosses those of the C. W. B. M.

(1) What is the population of India?
Nearly 315,000,000.

- (2) What is the condition of the people? They are very ignorant and worship idols.
- (3) How many missionaries have we in India? About 75. They are sent out of both the C. W. B. M. and the Foreign Society.
- (4) What kind of work do the missionaries do? Preaching, school work, Sunday-school work, orphanage work, and work among lepers.
6. *Chart.* (The following chart on the Unused Cross can be reproduced on the blackboard or with crayon on a large sheet of paper.)

THE UNUSED CROSS.



7. *Drill Questions on the Chart.*
- (1) For how many people did Christ live and die? For the whole world.
- (2) What did he tell his disciples to do before he went back to heaven? "Go ye into all the world and preach the gospel."
- (3) How many people have never heard of Christ's gospel? Over half of all the people in the world.
- (4) Why has not the story of Christ been told to all the world? (Ask for answers.)

- (5) How can we help to preach Christ to all the world? By a great Children's Day offering.

8. *Missionary Hymn.*

9. *School in concert:* "How beautiful upon the mountains are the feet of them that bring glad tidings of good things."—*Isaiah.*

THE BIRTHDAY BOX.

A NEW WAY TO MAKE IT MORE EFFECTIVE.

Do you have a birthday box in your Bible school? Of course you do; but what per cent of your scholars drop their money in the box on the Sunday following their birthday anniversary? Do n't know? Well, don't be embarrassed because we have asked a question that you can not answer. Maybe you have not heard of the *Birthday Club idea*, and we give it to you with the hope that you will inaugurate it in your school and religiously observe it for a year. If at the end of that period you are not satisfied that both you and your school have been benefited by the plan, write and tell us about it, and help evolve a scheme that will more nearly meet your requirements.

1. Secure a list of scholars in your school, showing the date of birth.
2. On the Sunday previous to their birthdays send to each scholar, through the mails, a pretty birthday card. These may be secured at the ten-cent store at small cost. Sign your name as superintendent to the card, and add a personal message in ink, if the saying on the card is not sufficient, and ask them to remember the widows and orphans with their offering on the following Sunday.
3. Keep the names and addresses in a card index separated into the fifty-two weeks of the year, and it will mean only a few moments' labor on your part each week, but will repay in tangible results many times over the expenditure of time and postage put into it.

We should like to hear from superintendents upon this item, giving your experiences.